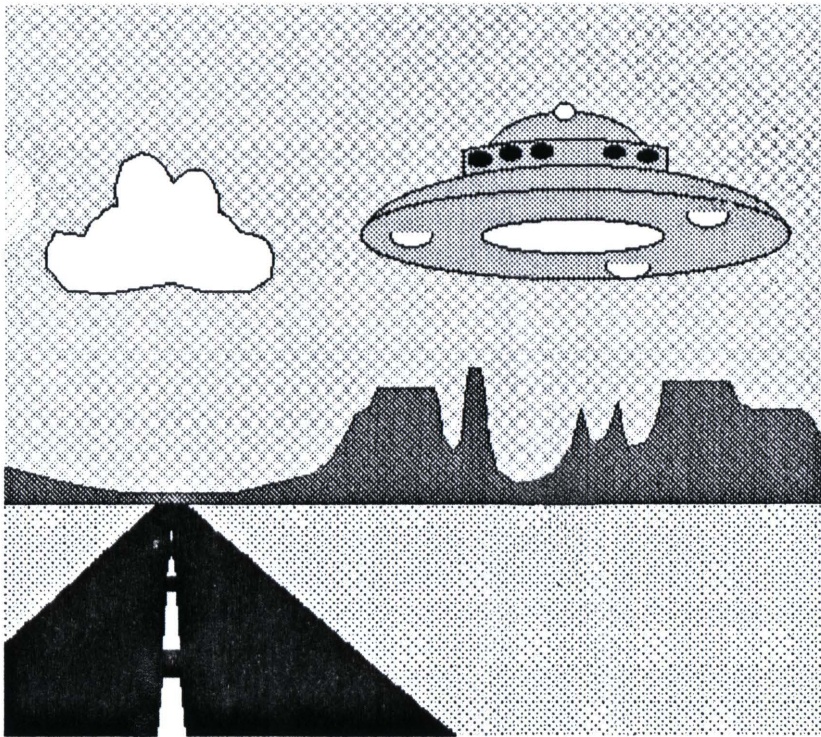


# AMSKAYA



Newsletter of the STAR Fellowship

## ACTIVITY IN BRISTOL

During June of last year, there was quite a lot of UFO activity over Bristol, and it is interesting that quite a lot of cigar shaped objects were seen. In the 1950s and early 1960s the cigar and the disc were frequently reported shapes, and extraterrestrials were reported as benevolent and advanced people. In later decades, when "abductions" took the limelight, the types of craft reported seemed different and the cigar was rarely reported. The space people of the fifties seemed to have withdrawn - though a look through the books of the time will reveal evidence that they had often been seen earlier (e.g. Gavin Gibbons' book *The Coming of the Space Ships*). Even the feeling evoked by UFOs was different then - usually awe rather than fear. So it is interesting to see that the cigars have returned to Bristol.

I first heard from Lee Winterson, a witness to some of the sightings, who said they seemed to be based on a triangle in southern Bristol, reaching from Dundry Hill to Maes Knoll hillfort, the third point being in Headley Park. There was also a crop circle on Dundry Hill in 1991, and there are legends from the sixteenth century telling of fairies living in "the hollow hills of Dundry".

Terry Veale, a *Touchstone* subscriber of Bradford-on-Avon sent me some newspaper cuttings on the sightings from the Western Daily Press and the Bristol Evening Post. Patrick Moore evidently believes that the lights were a freak showing of the Northern Lights, but the witnesses refute this.

Terry writes:

*As you know, I went to Bristol to look for myself, but the, lights had stopped by then. I did however talk to some of the eye witnesses who were most friendly and offered me a cup of tea. One woman described what she saw - a huge white circle in the sky at about 2.30 in the morning, which flipped over and then appeared as a cigar shape. Also lots of multi-coloured lights.*

*These people were down-to-earth yet so excited and convinced about what they saw that I believe in them conclusively. The lights appeared in the Hartcliffe area of Bristol, the scene of severe riots two years ago (psychic activity?), and near Dundry Hill - an iron age fort is situated there - it has been the site of previous sightings and a crop circle appeared on the slopes in 199. Bristol appears to be an important power centre - there are references to Bristol churches in The Old Straight Track.*

Robert Fisher, a recently-joined member of the STAR Fellowship in Bristol, sends the following account from the Bristol Journal of July 2nd:

*Officials were baffled by a flood of UFO sightings over Bristol this week. Families in Hartcliffe spotted UFOs in the sky in the early hours on several nights, through binoculars. They thought they were simply seeing stars but they changed their tune when they stared at the space oddity with their own eyes. A former RAF engineer was convinced the oblong object with flashing lights was no aircraft either "It was definitely not a plane or helicopter or a star and certainly not a craft he had ever worked on", he said. "The only way to explain it is to say it's a UFO. I would be sceptical if only one object had been seen in the sky, but there was a formation of seven, changing angles and all with spinning lights.*

*Andrew McDonald has described how he and his sister Ann were chatting when they saw something glowing in the sky. Seven oblong objects with red and orange lights along the bottom were hovering among the stars above Ashton. They watched through binoculars and filmed with a camcorder as silver discs flashed across the horizon. The whole street stood transfixed as the seven objects disappeared at 3 a.m. and a big ball of white light appeared over Stockwood, in the Dundry area of Bristol.*

Mr. Fisher also writes:

*A corn circle appeared at Dundry on July 14th, 1991, and when I talked to some local girls they said that at 10.00 p.m. on the night before the circle appeared, they were putting their horses away, when they noticed white flashes in the field. They said it was just like lightning, and in the morning the circle appeared.*

*History of the area, from the local library: Dundry Church was erected by the Merchant Venturers of Bristol in 1484, some say as a beacon for sailors. It is dedicated to St. Michael, the captain of the heavenly host. The tops of Dundry hills were said to be dangerous because they were breached on Midsummer Eve by forces of malignant faery who dwelt within. At the far end of the ridge more secular warriors constructed the Iron Age fort Maes Knoll. Maes could be a corruption of Maeres, a boundary, for here is the western edge of the Wansdyke, a linear bank and ditch which stretches to Bathampton Down, and was a frontier line either between the Celts and the invading Saxons or between two Saxon factions.*

**APOLOGIES FOR THE NON-APPEARANCE OF THE OCTOBER ISSUE**



## **The Holy Grail and Other UFOs** **by Tony Wedd**

**Some excerpts from a talk given by Tony at Caxton Hall, London,  
on January 17th, 1970.**

I was intrigued to see in this month's Awareness that there was a very good sighting down at Glastonbury by workers at the Morley factory in Street. For those who may not have seen it, I take the liberty of reading it out:

“During the week when three men of extraordinary courage set off for the Moon in their frail craft, there was an unusual sighting over Glastonbury Tor in Somerset on Thursday, July 17th, the day after Apollo 11 lifted off. Four night shift workers at Morlands saw a glowing ball of fire making complicated manoeuvres over Glastonbury Tor at 2.30 a.m.” This was from the Central Somerset Gazette.

I'm told that the flying saucer people are rather distressed that we are much more interested in their craft than in themselves. As soon as you get hold of a space person you say “Tell me how the flying saucers fly” and of course the theory is that these leys are known to the space people (and this I've had confirmed by Philip Rodgers) and I think there's still enough power in these leys to manipulate a number of craft. I've had a number of sighting reports of my own associated with good mark points - pine tree clumps in my part of the world - and I think they are able to recharge over some of these points.

Apropos of Glastonbury Tor I learned twenty minutes ago that there is a very interesting phenomenon called the Michael Light. It is possible to see under certain circumstances a bluish glow through all the neighbourhood around called the Michael Light. St. Michael's Church is on the Tor and wherever we find references to Michael these are often associated with flying saucer sightings and certainly Glastonbury is very bound up in the whole saucer business. It is interesting therefore to have a good sighting only last year.

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### **SOME PHILOSOPHICAL IMPLICATIONS OF SITCHIN'S ANCIENT ASTRONAUT THEORY** **by Gordon Millington**

Any assessment of the validity and reliability of the ideas implicit in Zecharia Sitchin's Earth Chronicles would minimally require a competence in the interpretation of Sumerian, Akkadian and Hebrew texts to which few scholars, and certainly not the present writer, can aspire. It can, however, be remarked that since 1976, when the first

volume appeared, no qualified academic has come forward to dispute Sitchin's basic contentions. Unfortunately, none has come forward in support of them either. Unlike von Daniken, with whose sensational books his painstaking work has sometimes quite erroneously been confused, no significant detail of Sitchin's comprehensive histories has yet been refuted by a reputable authority in his field. This studied aloofness of Academia is an act of intellectual cowardice. The description of the development of our solar system, the intervention of the planet Nibiru and its inhabitants, leading to the creation of mankind and its first civilised society, is either a discovery of immense academic importance or an elaborate and unprecedented hoax. If the former, it should be heeded: if the latter, it should be exposed.

Nevertheless, few who have read the six books which currently constitute Sitchin's life work can remain unimpressed by their scope and clarity, by their sheer integrity. Yet honesty compels the admission that they cannot at present be regarded as more than the expression of a plausible but still unvalidated theory. Certainly there are individual details which achieve the status of near certainty, a sufficient number of which, taken together, produce the plausibility we have postulated. Further than this we cannot yet venture - its validity, though credible, remains of necessity still problematical, lacking the academic imprimatur.

Yet, granting the possibility of its eventual acceptance and verification, what would be the implications for human thought if Sitchin's account were to be universally accepted? What changes would our mental horizons need to undergo if the account of our origins said to have been given by the Nefilim to the Sumerian scribes were shown to be incontestably true? Let us, for the sake of argument, assume this to be the case, and see what follows.

From time immemorial three seminal ideas have haunted human consciousness and shaped social relationships. All of them can be traced back to Sumer and the Nefilim “gods”. They are, first Godhead, with its concomitant concepts of priestcraft and ritual; second, Kingship, allied to the idea of divine right: and finally Hierarchy, the social structure through which royal power was mediated. Each of these originated directly from the Annunaki, injected into the corporate consciousness of the slave race they had created, as mental bonds to reinforce its physical subjection.

Whether the Annunaki themselves believed in any god was never revealed, for the idea would have been incompatible with their own claim to divinity as the moral basis of their exercise of power over Man. Considering Nefilim behaviour to their peers and to the “black headed people”, it is an interesting speculation to enquire whence humanity obtained its current idealised concept of true godliness - certainly not from their example!

Both the "gods" of Sumer, and those of subsequent terrestrial pantheons such as the Gracco-Roman, acted in ways arising from all too human desires and emotions which Man, made in the image of his creators, could readily recognise, understand and copy.

The institution of Kingship, though in some ways analogous to the position of Anu in Nibiru, was necessitated by the simple need to maintain for the small Nefilim elite control of the rapidly growing numbers of humanity. It was in essence a delegation of authority, but also an extension of the power of individual "gods", who used it in conflicts with each other, and appointed rulers to exercise power on their behalf. The close relationship between a "god" and his surrogate ruler is nowhere better exemplified than in that between Enki and Ziusudra, which saved humanity from extinction.

For the origins of hierarchy, we need look no further than the mathematically regulated power structure of the Annunaki Supreme Council of Twelve. The status of terrestrial kings was directly proportional to that of the "god" appointing them, and no doubt the hierarchical principle was rapidly established in royal courts. In Egypt we know that the rule of primogeniture was modified in precisely the same way as that of the Annunaki. The general hierarchical principle was thus simply an extension of the social control represented by royalty itself. Along with these sociological concepts went mathematical quantities based on the Nefilim's sexagesimal number system, itself derived from their planet's orbital time. Our hours, minutes, seconds, degrees and even dozens all owe their definition to it and remain with us to this day as unacknowledged debts.

How much do we now cherish the image of God the Creator as represented by Michaelangelo on the Sistine ceiling? Are we ready to substitute for the hand of power stretched out to the recumbent Adam the genetic manipulations of Enki, scientific genius of the Nefilim, as the originator of our race and source of our being? Perhaps we shall update our tottering theology by re-defining the Sistine Adam as the first of the Annunaki, for if they created us, perhaps He in turn created them? We can still be His creations, at one remove, if we feel the need to be so.

Though the prestige of royalty worldwide has sustained a battering from which it can scarcely hope to recover, the principle of hierarchic elites royalty once sustained is now self-perpetuating, enshrined perhaps in the elective circulation Pareto postulated and clearly in no danger of disappearing. Of all the philosophical legacies of the Nefilim this seems, in one form or another, the most firmly entrenched in politics, in industry and in society generally.

It would appear, therefore, that acknowledgement of this Nefilim legacy would alter little of any consequence and would be far less revolutionary or disturbing than has sometimes

been thought. Earth can accept Nibiru in the nineties as readily as it did Pluto in 1930, and academics who now clandestinely admit its influence could soon do so openly with little hazard either to tenure or prospects. Incumbent professors will maintain their resistance to novelty, but soon their graduate students will be pushing into their chairs and a more liberal atmosphere may yet vindicate the original interpreter of the stories the Sumerian scribes confided to their cuneiform bricks.

## BOOK REVIEW

***The Circlemakers*, by Andrew Collins, published by ABC Books, Leigh-on-Sea.**

This book is a fascinating story of how, following experiences with crop circles, the author came to very startling conclusions about their nature. He bases these on work done by Trevor James Constable, who, subsequent to messages received at Giant Rock, California through George Van Tassel, came to believe that many UFO sightings could be attributed to tenuous life forms living in the atmosphere. Also contributory is the work of Wilhelm Reich into orgone energy, for Andy Collins has come to hold that these life forms are constructed of this elusive energy and that they are responsible for the corn circles.

A chilling abduction account is also put forward as evidence, in which the abductees drove into a bank of green mist and the environment went very peculiar and they afterwards lost three hours without explanation. The usual abductee examination story resulted from hypnotic regression, but the author does not believe it actually happened, rather that the energy of the orgone bioform they entered caused their minds to create the archetypes of the day - he feels that when this happened in earlier times, the fairy folk would have been likely to have figured in the story.

The evidence he puts forward is persuasive, but once again it is irritating that the space people and those who support them are rather viciously targeted throughout the book. It is recounted that Constable visited "eccentrics like Van Tassel" who were nevertheless instrumental in leading him to his theory of atmospheric life forms and to the idea that they could be captured on infra-red film. In describing Tony Wedd's work he says "Unfortunately he was only able to interpret this relationship (of leys with aerial lights) in terms of interplanetary visitors using leys for navigation purposes" and "despite his cliched view of UFOs, Tony Wedd is accredited with having inspired a generation..."

So Van Tassel started Constable on his researches, and Tony Wedd inspired a generation, but of course they were all deluded when it came to extraterrestrial visitation! Of course, there is no reason at all to suppose that the orgone bioform theory and the existence of space



visitors are mutually exclusive ideas, but this is the implication given by this book. It is as if a kind of academic snobbery has grown up which holds all ideas of extraterrestrials childish and not worthy of the "mature" thought of today. This pernicious social norm is one that I for one will always resist. The space people have done so much for us (mostly behind the scenes, admittedly) that this kind of treatment is nothing short of churlish.

## NOTES AND NEWS

### Mars and Avebury

On December 1st there was a very interesting SIGAP meeting in Guildford, when David Percy spoke on the similarity of the objects in the Cydonia region of Mars, photographed by a NASA space probe and including the now famous "face on Mars", and the monuments and features in the landscape around Avebury. In fact, overlays of the two regions fitted precisely and this was very impressive - the circle was represented by a crater and the "wall" nearby represented a ridge and Silbury Hill was duplicated by a very similar object in the Martian landscape which even had a spiral formation on it as Silbury has. There was also a larger dimension of it which also fitted by overlay, in which Glastonbury Tor was represented by the "five-sided pyramid" in the area of Mars under study.

This is extremely interesting and may have connections with my finding that the markings on the Albury stone, found at a UFO landing site near Guildford, seemed to match an area on Mars photographed by Mariner 4. However, the implications put forward by the speaker, spoken of with absolute certainty rather than as putting forward a hypothesis, seemed so extremely far-reaching that it would seem they should be treated with some caution. I have to admit that I could not follow the complex mathematics involved and so am probably not the best person to write about it. The implications ranged from noting that storms seemed to occur on all planets at certain latitudes, to an apparent propulsion system for spacecraft using a disc spinning in a magnetic field, which gives off gravitons which can be directed in any direction. Many things were encompassed, including Zechariah Sitchin's works, and the idea of the Earth as a living being, and the speaker finished by saying that here we have the key to the fourth dimension, energy and propulsion.

Despite the living Earth mention, however, he still adhered to the current idea of the other planets in the solar system being dead, and even went further to suggest that a planet cannot support life unless its angle of inclination is exactly the same as the Earth's and it has a large moon as Earth has. This would make life even rarer in the universe than current scientific opinion would hold, for even that considers that any planet at a suitable distance from its sun and having a similar composition to Earth could support life. Such

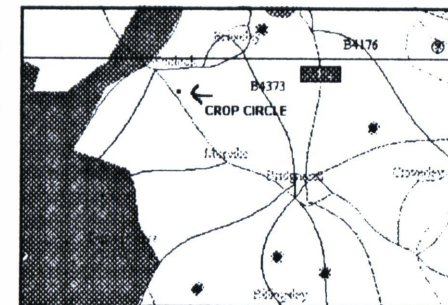
an idea would make Earth almost unique, and the conflict of the concept of a living Earth with that of a dead Universe comes to the fore again.

Certainly it conflicts drastically with the ideas of the fifties contactees, particularly George Adamski, which the idea of the monuments on Mars could support. So, while the correlation between the Martian and terrestrial monuments is very interesting indeed, it is felt that the implications put forward went beyond the evidence (as far as I could judge) and the almost religious fervour and certainty of the speaker was another factor which it would seem should favour caution.

There is a video available from the speaker, *The Terrestrial Connection*, price £15, but there is no address on the case. There is also a book *Two-Thirds*, which apparently goes deeper into the matters and claims to be a dramatised history of the galaxy, published by Aulis Publishers, 25, Belsize Park, London, NW3. 4DU, at £16.99.

### Starbase Four

As part of my work is helping to run an electronic bulletin board, I was interested to find that there is one concerned with astronomy and UFOs based in Shropshire. These boards are run from a central computer known as the "host" of the system, and individuals can contact them by means of their computer and a "modem" which is attached to the telephone line. They can then send electronic mail to other users of the service, and use message conference areas and several other services. Bulletin boards are springing up all over the country and the world, some general interest and others concerned with specific subjects. Starbase Four is the first I have heard of concerned with UFOs, and is well worth contacting if you have a computer and modem.



Pete Williamson, the system operator of Starbase Four, sent me this map (electronically, as a file attached to a message) of the location of a corn formation which appeared in Shropshire this year. It consisted of a large circle with four smaller ones in an approximate square outside it.

### The STAR Fellowship Database.

Still on the subject of computers, I have recently compiled a database of contactees entitled *Earth People, Space People*. (It is based on the idea of Tony Wedd's *Earth Men, Space*

*Men*, but with the name slightly changed to make it less sexist!) It is basically a store of the accounts given by a number of contactees, with text and pictures, and some articles on such subjects as the Solexmal, the interplanetary language. I felt that, as the fifties contactee books are so hard to find nowadays, there ought to be a repository of the information for posterity.

If you have a computer with Windows 3.0 or higher you can run the database, although you will need 256 colour capability to see the pictures as they should be. If you would like a copy, just send me 6 high density 3-1/2" discs (for the whole database including pictures) or two discs (for the text database only, if you do not have 256 colour capability). If you have sound on your system (e.g., Sound Blaster or Audiomann) you can have a copy of *The Contactees Speak*, which includes accounts by George Adamski, George Van Tassel, Arthur Bryant and Howard Menger, describing their contacts. You will need to send 14 high density discs for this, however, as sound files are large. You will need a lot of space on your hard disc too, as the files will not run properly from a floppy disc.

#### **The Adamski Scoutship**

Jenny Randles said at a conference in Wales some years ago that the Adamski scoutship has never been seen anywhere. This is certainly not the case and I have prepared a video on the subject, in support of the domed craft, giving many instances from various sources of sightings of the type of ship made famous by George Adamski. Many intelligent and responsible people in the fifties supported Adamski and the reality of the craft he saw and travelled in, including Desmond Leslie, Waveney Girvan, Gavin Gibbons and Leonard Cramp. The video is available from me - just send me a blank VHS video tape and return postage.

#### **Points from the Press**

Flying saucers have turned up in some surprising publications recently. On December 2nd they made the front page of the *Financial Times*, no less. Under the title *Europe may keep a French eye on UFOs* it was reported that a European parliamentary committee wants to set up an observatory at the space study unit in Toulouse to watch for them. The energy, research and technology committee said "The possibility that aliens have established a base in the asteroid belt cannot be ruled out". An article in an issue of *Woman's Realm* last year, entitled *Seeing is Believing*, described how a nurse at a hospital in Sutton Coldfield saw a huge shape in the sky. This was, for once, confirmed by the RAF who picked it up on radar and an amateur astronomer who saw it. Another witness describes a Roestenberg-like sighting in 1975 in which she saw a craft with beings with blond hair and blue all-in-ones. But Jenny Randles was reported as saying "People see what they think they should see". Finally, the *Surrey Herald* of October 28th described, in its *25 Years Ago* feature, how two round "discs of light" were seen over Walton in 1968, apparently chasing

each other round the sky. They were also seen by two Herald staff. Reports from Chobham Common for the same night were received.

#### **UFO spotters get a clean bill of health**

An article under the above intriguing title appeared in *New Scientist* last year:

*People who report encounters with aliens are no less intelligent, no more fantasy prone and no more likely to suffer from mental disorders than the rest of us, according to Canadian scientists. Patricia Cross, one of the researchers from the psychology department of Carleton University in Ottawa, says the increasing fascination in popular culture with "close encounters" prompted them to look for an explanation. The team subjected four groups to a battery of psychological tests, and quizzed them about their beliefs in the paranormal and UFOs. One group reported losing time, being abducted or having telepathic contact with aliens. A second group had less intense experiences, such as seeing unexplained lights on a dark night. The other two groups were made up of people who had never had such strange experiences. The test results showed "no support whatsoever for the hypothesis that UFO reporters are psychologically disturbed", the psychologists say in the latest issue of the journal Abnormal Psychology. Nor did they find any significant difference in the fantasy lives of the four groups. However, the people who reported close encounters were more prone to believe in reincarnation, astrology and UFOs. Cross and her colleagues speculate that those people who believe in UFOs are more willing to interpret events that scared them as close encounters than those with less exotic beliefs. Cross thinks that several quite natural phenomena may cause people to think they have met aliens. One is a condition called sleep paralysis, which can occur when deep, dreaming sleep intrudes into the shallower first stage of sleep. The effect is of feeling awake, and sensing a malevolent presence, but being unable to move. Cross estimates that between 10 and 15 per cent of people experience this.*

#### **PUBLICATIONS AVAILABLE FROM JIMMY GODDARD**

(in addition to the ones described on the back cover)

SKYWAYS AND LANDMARKS REVISITED. A re-examination of Tony Wedd's work in leys and flying saucers. £1.20

CAMPUS LINES. Results of a nine year project investigating leys around six university campuses. £1.20

COSMIC FRIENDS. An account of communication with extraterrestrials over the course of many years, and information derived from it. 70p.

THE INHABITED SOLAR SYSTEM. Evidence that our system is not as dead as current opinion holds. 70p

ENIGMAS OF THE PLAIN. Booklet on Salisbury Plain mysteries, originally printed in 1966, now reprinted A5 size. 70p.

TOUCHSTONE. Newsletter of the Surrey Earth Mysteries Group. Quarterly, £2 for four issues.

ALL THESE PRICES INCLUDE POSTAGE.

# **THE HIDDEN UNITY and BEGINNINGS**

These two booklets have recently been brought out by the Surrey Earth Mysteries Group.

*The Hidden Unity* looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings.

*Beginnings* is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins.

Each booklet is £1 plus 30p p&p from the Amskaya address.



**AMSKAYA is the newsletter of the STAR Fellowship, a continuation of the organisation formed in 1960 by Tony Wedd of Chiddingstone, who held that contact was the way ahead for flying saucer investigation. £2 for four quarterly issues from J. Goddard, 25, Albert Road, Addlestone, Weybridge, Surrey, KT15. 2PX. Please make cheques payable to J. Goddard. Original cover design by David Taylor. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:**